

did not know that you might also become a boor, if not a—

She stopped. Griscom had placed his foot in the stirrup of his horse, tried to throw himself on his horse. But he pitched headlong forward and lay still. One of his men hurriedly unlashed his coat. Miss Kingsley threw her hands before her eyes. "No; no," she said. A soldier was holding a flask of whiskey to Griscom's lips. He was trying to talk.

"I didn't want to be a fool," he was saying. "I tried to hide it from you. But it was just as you said. We were But it was just as you were cutting us up, attacked and to come back, and I got a scratch, and lots of mud, and all that, I—I got another coat, and I didn't do the way you said I would. I couldn't help it. I—I—"

"Never mind," said Miss Kingsley. She was kneeling beside him pouring water from a canteen on her hands and bathing his head.

"Forgive me those foolish things I said. You are not the kind of a hero that I talked about. But you're the manliest man I ever knew."—The San Francisco Monitor.

A JAPANESE LEPER SETTLEMENT

Among the most interesting publications which we have lately received is a little blue, paper-covered book, published in Tokio, Japan, and describing the leper settlement at Gotemba, thirty miles from the city of Tokio, and branching off from that famous, tree-thatched road which connects the new Japanese Capital with the ancient seat of government at Kyoto. There so far from the centres of accidental civilization isolated in the very heart of Japan, the Rev. Father Bertrand, of the French Society of Foreign Missions, like another Damien, devotes his life to these outcasts of society. There are seventy-five lepers at Gotemba, fifty-five men and twenty women. They are all natives and most of them are Christians. The work carried on among these unfortunates is both interesting and inspiring. A friend who visited the asylum last year was so struck with what he saw that he committed his impressions to writing. The little book that has found its way to us from Japan has permanently recorded them for our edification. It was published by the Archbishop of Tokio.

The following extracts from this chronicle—a very cheerful chronicle in spite of its greivous subject—will give our readers some idea of the workings of the far-away colony of lepers.

In the Japanese language, the author reminds us, it is not called leper asylum (rai-byo-in), which would be shocking. It gets its name "Fukusei-jo," which means "hospital where the life is renewed." It is an amiable name and one rich in promises.

At first sight one would say that it is a big farm or a little village, half hidden by the trees. The buildings, of ochre color washed by the rain, surprise the eye across this luxuriant verdure. In proportion as one approaches, not only the eye but the nose is struck by the odor of the odoriferous odoriferous breathes in this place. It is at first a vague perfume of the resinous wood of which all the buildings are constructed; then another specific odor which cannot be compared to any because it resembles only itself. Let it not stop you, however, for in an hour you will be accustomed to it and will think of more of it. It is the simplest thing in the world to smell leprosy among the lepers.

To glance first at the establishment. With its corners turned quite naturally towards the four cardinal points, it would, if it were finished, present the appearance of a long square. In the free space between the two wings, just in the middle, is the church.

At the apsis of the church, straight towards the north, a little alley bordered with trees which are always green leads to the house of the Father Guardian. It is only a single room of two or three minutes. Outside this regular plan we find distributed in a suitable space the private house of the man who has charge of the business affairs of the place, that of the servant,—for there is a servant and he has a family,—the mill for decocting the rice, the pump for raising water, a stable for four horses, a byre for six cows, a barn for hay, a shed for the instruments, and the magazine for provisions. Beautiful gardens, extending over about two hectares, are filled with vegetables of all kinds; and beyond lies the verdant plain, with its rich framework of mountains, covered with grass, with flowers, with bamboos, with woods even to the summit.

The dispositions of the buildings is made to harmonize with the uses to which they are put. Entering by the south side we find, right in the middle, the kitchen. To right and to left a covered gallery runs all the length of the buildings and even to the extremity of the two wings. On this gallery open the doors of all the apartments, those for the men are on the left, those for the women on the right. We also find here in the most suitable place, the parlor, the room for consultations and for dressing sores in the hall for reunions and conferences. Finally, at the extremity of the left wing, a detached apartment surrounded by a bamboo hedge, is reserved for the poor invalids whom the gravity of their conditions obliges to separate even from the company of the other lepers. On one side is a grotto of the Immaculate Virgin, Consolation of the Afflicted, and Gate of Heaven.

The most favorable occasion for judging the members of this afflicted little community is to assist at one of their conferences; they are all there.

To come together is a little laborious. One walks, but does not trot. One advances conducted by the shoulder; a third, sustained by somebody's back. It would be difficult to find a more attentive and more delicate kindness. When they are all seated on the mats, each

commences to shower politeness around him. In Japan the excess, marks of the deference, kind attentions last for a long time. Not more than one famous assembly the high personages who sit there do not treat each other with so much regard. Finally, calm is established, each has taken his position, the most modest which the use of his legs permits him to take, the audience is ready, the scene may begin.

The first speaker explains, after the Rodriguez prepared for the use of the lepers, the manner of avoiding temptations. The second demonstrates the necessity of laws for the peace and prosperity of empires. The third relates the history of two runners who, rushing forward with all their force, ran into one another at the turn of a road, knock down one another and ask each one another before the judge who, to punish them for not having been more circumspect, condemns them to offer excuses to one another.

Another treats psychology in his own way. "They pretend," he says, "that the heart is formed of fibres twisted in three, but I know nothing about it; it is too fine for me. But what is sure is that the heart is furnished with cords, and that at the end of each of these cords, is a sentiment in the shape of a hook. It is in this way that the heart is taken and that it escapes. It is these cords and these hooks which are necessary for us to grasp and to hold carefully." The last speaker, recalls to the guests of the leper asylum in polished and feeling language, the memory of their benefactors and asks them never forget to be grateful.

The Japanese house is composed, properly speaking, of a floor under a vast roof. The floor is raised from two to four feet above the ground in order to avoid the damp and it is covered with thick white or yellow mats on which the people sit and sleep. The furniture is of the simplest: one or two concealed presses contain all the necessities of life, a painting suitable for the season, an incense burner, a little lamp before a statue of Buddha—that is all. Such are also the dress and the habitations of the lepers, excepting that the statue of Buddha is absent. There are from five to nine of them in a room. Each chamber forms a little community, a family, where the rules of politeness are observed. The conveniences are the first need and the principal charm of life in Japan. The food consists of rice, vegetables, fish and a variety of seasonings. Meat is still an extra; the lepers do not like it, and all dripping is forbidden them. For the very feeble milk is added.

When the hour of the repast comes, a dinner table, from eight inches to one foot high, is placed in the middle of the room. Around this table the guests are seated on their heels. In the table each has his drawer where he keeps his vessels for his private use, bowls, little plates (as large as saucers) and chopsticks. In each chamber the one who is best able to walk and who is most alert has to attend to the business of going to the kitchen, getting the cooked rice, the vegetables and other dishes and distributing them. In the evening after supper, they have a hot bath according to the custom of this country, and then the day passes. Each has his role and his function in this company. The carpenters, the tilers, the tinner, the masons do not remain idle so long as they have fingers. A number go into the garden and cultivate the vegetables; they only eat those which they have cultivated themselves and they find them much the best. Some, ordinarily the young community boy, takes care of the cows.

Every day three of them are occupied successively for long hours in pumping up the water necessary for so many people. It is taken from a little arm of the river detached from the torrent, and led into a reservoir built on a massive construction in brick. From that point it is distributed by tubes of iron or of bamboo through every part of the house: the lavatories, the baths and kitchen, etc.

The women, on their side, sew the clothing, mend, wash, veed the garden, help in gathering and preparing the vegetables for the kitchen. The best of them act as cooks. Those whose hands refuse to work for themselves take care of the children: it would be a mistake to let these little ones grow up without learning anything. Even the blind make themselves useful; they make straw sandals for the other lepers. The most interesting moment of the day is the working of their ordinary attire for their working dress, that is to say, a sort of long vest with narrow sleeves and drawers fitting close to the body so that their arms and legs are allowed full liberty of movement. The toilet is made. Then the superintendent assigns to each his work according to his aptitude. If there be a worker a little more troublesome than ordinary, they draw lots to find who shall undertake it. He on whom the lot falls does not grumble; he goes away contented and even felicitated by the others.

To work and to live is very good, but nevertheless to work without gaining anything at all is sad. According to the custom of the interesting workers in their order that they may be content (for having no care for the morrow, they amuse themselves like children) a pecuniary system of domestic and social economy is organized and is in working order. The details of it are rather complicated, but it is practical and of little account to the taste of the people. In each chamber there is an account book. In this book each resident in the room has his leaf and every evening he who has charge of the economy of the company with others, inscribes on the leaf of every individual a sign to indicate if he has worked or not. At the end of each month all the accounts are made up with care and are presented to the Father in charge of the asylum, who gives faithfully to each one, with the praise which he has deserved, the portion of the salary which comes to him.

The payment is made in "bank notes." The note is a little square

piece of paste-board on which is inscribed the value it represents with the authentic seal of the Father, who thus undertakes to pay exactly the value of the notes. In fact this kind of paper money does not circulate save in this little community.

Work is not their only recreation: there are others. On feast days, on rainy days, and on every evening when the day's work is finished, they amuse themselves. Draughts, chess and other games are familiar to them; they take a special pleasure in asking enigmas and in solving them. They have books and a review. To talk and to hear others talk is for every Japanese the first of pleasures.

A lottery is always a success; it puts all in motion, body and mind. As many lots as there are persons, all the numbers in on sack, all the names in another, no cheating, and then it is interesting. Everybody wins useful and even necessary objects; for, to enable them to get them by drawing lots, is far better than to give them to them. Blind fate makes such strange mistakes. For example, a man who has no more hair wins a hairpin with an imitation flower on the end of it, such as is used by women. Those most careful of their person carry off a mirror, a piece of perfumed soap, a little white serviette. Each, with few exceptions, has a mirror in the breast of his garment in order to follow the progress of his malady and to improve his face as much as possible. The body alone changes and falls into ruin, the soul not.

On what basis is this remarkable asylum conducted? The answer is best found in an interview of the Father Director to a delegation from the prefecture of Numazu, who come to examine the institution when application was made for official recognition. The visitors, who were the best part of a proper manner by the Father who had charge of the House. After the usual compliments, their first question was: "What are your means of subsistence?" "I have no fixed means. I expect them from Providence."

"How much have you spent for the last year?" "I have no accounts. With this sum I have repaired the house: fed, cared for, and kept up seventy-one persons." "It is impossible. How much do you give to the Director of the Hospital?" "Nothing, I am the Director and I am not paid."

"Where is the office of the administration?" "Here. It is my room. There is no other."

"Where are the infirmaries?" "There are none. It is I who am the principal nurse. The lepers who have still their hands help me to attend to the others."

"Well, where are your employes?" "I have three: a doctor, who comes every week and when I summon him, and a man who attends to the business at the entry of the place in Japanese, and arranges with the mayor of the village any public business, finally a domestic to attend to my cooking and to discharge commissions outside. On the other part, the brave lepers cultivate their own vegetables and mine; they need no assistance in looking after the horses, the oxen and the house. I pay in addition to the vegetable food that is to say, their rice and their medicines. This is why I have not sent more."

The Gotemba Leper Asylum was founded by Father Testevuide of the Society of Foreign Missions of Paris. Charged with the work of preaching the Gospel in this region of the Empire, he had for his parish a territory of seventy leagues long by thirty-five broad. He died on the 3rd of August, 1892, at the age of forty-two years, used up by fatigue and devoured by a cancer in the stomach.

Let him tell himself "of the first occasion on which he was led to occupy himself with lepers." He tells us in a letter to his Bishop Mgr. Coussier (Feb. 1888). "A poor man, suffering from leprosy and found herself abandoned by her husband and relegated to a miserable hut erected over the wheel of a mill for husking rice. For her bed, several pieces of rough wood thrown across the stream and tawara (straw) for holding the rice) had to suffice; for her garment she had some ragged and dirty pieces of cloth. Her food, a bowl of rice, this was the lot of which this unfortunate was consigned by her family. To crown her misfortunes the poor woman lost her sight. For ever cut off from society and condemned to await in her miserable hut a death more or less near, she passed her days and her nights in moaning and weeping. If there be a consolation of religion: each time I returned sick at heart, at the sight of her sad state. The idea then occurred to me to found an institution for the succor of this invalid and of other lepers, whom I knew to be very numerous in Japan and in the neighborhood of Gotemba in particular. Thanks to M. Delpech, our venerated superior in the Seminary of Paris, I have been able to secure a Japanese house for this object. We have already six lepers, whose bodies offer multiple types of physical ugliness."

This house being situated in the town of Gotemba, the first idea of Father Testevuide had been to establish his hospital at Gotemba itself or in the environs; but the impossibility of finding there a suitable place obliged him to look elsewhere. It was for this reason that the Leper Asylum was transferred to the place where it is to-day at Koyama. It has preserved, however, the name of Gotemba, under which it has been known since its origin.—Catholic Universe.

OUR RELIGION.

Another mark of the one true Church is that it must be holy. Established by God Himself, Who is all-holiness, as a work from His hands it could not be other than holy. To argue contrary is to confess that He could be the Author of that which is not holy. It is holy in its purpose, namely, the teaching of the way to eternal happiness. But this is a state which cannot be reached by doctrines, by practices and by those ways that are not holy. Hence the Church is holy because of its Founder, because of its purpose and because of its doctrines.

In which, then, of all the churches claiming to be the true one do we find this second distinctive mark? Is it found among the various sects into which Protestantism has divided and is still subdividing itself? The answer is emphatically no. And why? First, because none of them claim establishment by God. All are the work of man. Each may be traced to its human founder who in some cases has been an individual of questionably virtuous promptings. Secondly, being man-made they possess all the imperfections of a creature.

In consequence of these facts their aims, objects and doctrines partake of the same character. Their purpose at best is human not heavenly. As institutions leading men to the practice of commendable qualities such as honesty, morality, truthfulness and right living we may concede them to be. But real holiness they do not possess any more than do other societies of men attaining the same objects without claiming the distinction of a creed, a religion.

The Catholic Church is the only Church which can trace its history back to a Divine and holy Founder. Her establishment was by the hand of Our Lord and Saviour, Jesus Christ. Proofs in substantiation of the claim are most abundant. She is, then, of others, which bears this seal of holiness. She then in this particular is the one holy Church of God. She alone has produced saints and martyrs, proving most conclusively the holiness of her doctrines and her membership. Therefore, according to Him, that hath called you, who is holy, be you also in all manner of conversation holy."—Church Progress.

HARD ON THE BABIES.

One of the first effects of a hot wave, particularly in towns and cities, is the increase in the number of deaths of infants. Even in the open country the suffering of the helpless little ones would move the hardest heart. Stomach trouble and diarrhoea are the foes most to be dreaded at this time and every mother should appreciate the necessity of careful diet and attention at the first sign of these troubles. Medicine should never be given to check diarrhoea except upon the advice of a physician. A diet limited almost entirely to boiled milk and the use of Baby's Own Tablets will cure almost any case and keep baby in its health. Mrs. W. E. Bassan, of Kingston, Ont., writes:

"When my little girl was about three months old she suffered with vomiting and had diarrhoea constantly. I did not find any medicine that helped her until we began giving her Baby's Own Tablets. After giving her Tablets the vomiting and diarrhoea ceased and she began to improve almost at once. Since then whenever her stomach is out of order or she is constipated we give her the Tablets, and the result is always all that we desire. They are the very best medicine I have ever used for a child."

Baby's Own Tablets are sold by all dealers in medicine or will be sent postpaid, at 25 cents a box, by the Dr. Williams' Medicine Company, Brockville, Ont.

INTENTION FOR AUGUST.

The general intention of the Apostleship of Prayer for the present month is "Religious." Members of the Sacred Heart League, mindful that it was the recommendation of the late Supreme Pontiff, Leo XIII., will be false to his memory if they do not respond most earnestly to the call that we and those of Europe and of the Americas make as prayer, and the reason we are asked to pray for Religious is not because they may need it more, but because we can by our prayers aid them in seeking perfection, and share thus in the merit of their lives and in the zeal of their good works.

We must not think that, because persons enter Religion to seek perfection they are therefore perfect, or nearly so, and need not our prayers. Not at all. Quite often they are less perfect than others who either have no religious vocation, or, who, having one, are prevented from following it.

It is not enough to pray for their perseverance, much less for their proficiency in performing the tasks of zeal or of charity assigned to them. Their one aim in life, the only one which justifies their entrance into the Religious state, is perfection, and it is to aid them in acquiring this, we must pray.

Pray for the Religious who are misunderstood, maligned, impeded in their work, persecuted, and some of them in Germany, France, and some of them in Germany. Pray for their speedy deliverance from their enemies, and their return again with renewed ardor to the homes and the ministry to which they have dedicated their lives. And pray that they may be faithful, earnest and successful—faithful to their vocations; earnest in their duties and successful in their labors.—Church Progress.

All Seamen

know the comforts of having on hand a supply of Borden's Eagle Brand Condensed Milk. It can be used so successfully for cooking, in coffee, and chocolate. Lay in a supply for all kinds of expeditions. Avoid unknown brands.

IMITATION OF CHRIST.

A PRAYER FOR CLEANSING THE HEART AND OBTAINING HEAVENLY WISDOM.

Confirm me, O God, by the grace of thy Holy Spirit. Give me power to be strengthened in the inward man, and to cast out of my heart all unprofitable care and trouble. Let me not be drawn away with various desires of any thing whatsoever, whether it be of little or great value; but teach me to look upon all things as passing away, and myself as passing along with them. For nothing is lasting under the sun, where all is vanity and affliction of spirit. Oh how wise is he, who considereth things in this manner!

Give me, O Lord, heavenly wisdom, that I may learn above all things to seek thee and to find thee, above all things to relish thee and to love thee, and to understand all other things, as they are, according to the order of thy wisdom.

Grant that I may prudently decline him who flattereth me, and patiently bear with him who contradicteth me.

For it is great wisdom not to be moved with every kind of words, nor to give ear to the wicked flattering sycophant; for thus shall we go on securely in the way we have begun.

THE CHURCH'S SENATE.

Does anybody suppose that there could be gathered together in all the world another such body of men as met in the conclave at Rome last week? Prejudice aside, bigotry aside, looked at merely from a human point of view, looked at in the mind's eye only, without regard to the color of their cassocks, or their hair, they deserve the title they bear. They were eminent, indeed, and a credit to the human race. Venerable, wise, responsible men, of many lands, of wide experience, the Senate of a world-wide society. Used to command and to consider the questions and the policies, not of a corner of the earth, nor even of a continent but of mankind—of all ranks, and races, and tongues of men—they were unique even as the Society which they represent is unique not so much in the success it has attained as in the indomitable perseverance of its efforts. Gossip aside, and the conjectures of omniscient scribes, all the world knew what to expect of them. That they should act from the highest motives without personal interest, without suffering intimidation, without any of those baser elements of electioneering which we call "lobbying," and "dealings," was a foregone conclusion. They have not disappointed our expectations. They did what everybody expected. They did that which is so rare among us that it seems almost incredible or non-existent. They acted conscientiously and, we Catholics believe as the Cardinals themselves believe that the Holy Ghost had much to do with their choice.

But because we have staidy ideals and the correct formula for a Cardinal on the stage demands that he should be an intriguer, a subtle, dark, cunning plotter, not unacquainted with various painless ways of removing his enemies, we suffer ourselves to read much stuff about living Cardinals as if they were these hell-fire puppets of the stage, which we call "lobbying," and "dealings." We don't mind if they are romances, blackguard decent people so long as it is interesting. It was the Cardinals' turn the other day, and as the popular phrase has it, they "got all that was coming to them." But they can stand it for they're not on trial before a jury of penny newspaper.

Disposed to be sensitive about the way in which the rabble treat venerable and august names, we can nevertheless be thankful for one thing in this round of talk, and that is, for the not unfriendly tone of our press in the main on these matters. Our papers have their limitations and their prejudices. They are disposed to treat all things lightly or in an almighty way, and they seek telling effects at the expense of truth. But the grain of truth that we serve, does us no harm. If what we serve is a hearing, then the time when we shall get what we need is not far distant. And for this grace of advertising—which is a real grace in a sign-board and head-letter age or the intention most opportune.

As has been well said: All of us need prayer, and the reason we are asked to pray for Religious is not because they may need it more, but because we can by our prayers aid them in seeking perfection, and share thus in the merit of their lives and in the zeal of their good works.

LET HIM TELL HIMSELF "OF THE FIRST OCCASION ON WHICH HE WAS LED TO OCCUPY HIMSELF WITH LEPEPERS."

He tells us in a letter to his Bishop Mgr. Coussier (Feb. 1888). "A poor man, suffering from leprosy and found herself abandoned by her husband and relegated to a miserable hut erected over the wheel of a mill for husking rice. For her bed, several pieces of rough wood thrown across the stream and tawara (straw) for holding the rice) had to suffice; for her garment she had some ragged and dirty pieces of cloth. Her food, a bowl of rice, this was the lot of which this unfortunate was consigned by her family. To crown her misfortunes the poor woman lost her sight. For ever cut off from society and condemned to await in her miserable hut a death more or less near, she passed her days and her nights in moaning and weeping. If there be a consolation of religion: each time I returned sick at heart, at the sight of her sad state. The idea then occurred to me to found an institution for the succor of this invalid and of other lepers, whom I knew to be very numerous in Japan and in the neighborhood of Gotemba in particular. Thanks to M. Delpech, our venerated superior in the Seminary of Paris, I have been able to secure a Japanese house for this object. We have already six lepers, whose bodies offer multiple types of physical ugliness."

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